

**HISTORY**  
**OF THE**  
**Presbyterian Church,**  
**OF**  
**UNIONTOWN, PA.**

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HISTORY

OF THE

Presbyterian Church,

OF

Uniontown, Pa.,

BY

REV. S. S. GILSON.

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Read Thanksgiving Day, 1876.

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## CHURCH OFFICERS.

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### SESSION.

REV. S. S. GILSON.

JOHN KENNEDY EWING,  
JASPER MARKLE THOMPSON, } Elders.  
WILLIAM MCCLEARY.

### DEACONS,

WILLIAM H. BAILY,  
RICHARD MILLER.  
DANIEL F. COOPER,  
WILLIAM H. MILLER,

### CHURCH TREASURER,

WILLIAM H. BAILY.

### S. S. SUPERINTENDENT,

WILLIAM A. McDOWELL.

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## INTRODUCTION.

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“REMEMBER THE DAYS OF OLD.”--*Deut., chap. 32. verse 7.*

This passage is from the parting song of Moses, in which he recounts the marvelous dealings of God with his people. It is a standing order to all the congregation of the Children of Israel, to have constantly in mind their history, as an indication of God's will to them in the future.

This command occurs often in the Bible. That God's people obeyed it, we have abundant testimony. David says: “We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old.” That the injunction is still to be obeyed, and for what object, is taught clearly in the opening part of that historical discourse, the 78th Psalm.

At no previous period since the planting of our beloved Zion on these Western shores, has the mind of our Church been turned, as now, to the study of our history. This centennial year naturally awakens an unusual interest in the past, but in addition to this, we are urged by the action of the General Assembly to prepare historical discourses of the Churches. Recognizing the power of these influences and motives, still it has been chiefly because of an interest in the work itself that this discourse has been prepared.

May it be profitable for our admonition in regard to danger and for instruction in the path of duty.

Realizing fully the difficulties of the undertaking because of my brief residence among you, and having but little personal knowledge of the men, and none of the times, of which I write, I invited and obtained the active co-operation of the Elders of the Church, each of whom has had his part for which he appeared to be especially qualified. All the statements and views of this discourse have been submitted to the patient and minute scrutiny of the session, who endorsed them as their own.

In preparing this history, I have most diligently searched and

studied the original records of Redstone Presbytery, which begin with the year 1781, when the Presbytery was organized. I have also carefully studied the remarkably full and satisfactory records of the session of the Church. As a session we have conversed in regard to our history with the oldest members of the Church and citizens of the town; written letters to former Pastors still living, and to other persons. This investigation has been in progress for many months, and, in brief, we have made every effort to be accurate and reliable in our statements and views.

We have endeavored to speak of men and events as impartially and truthfully as possible.

History is not naked annals. Its province is not only to give facts from the most authentic sources, but also to deal with causes and consequences. But remembering how our information is tinged with the prejudice of contemporary men and writers, and how difficult it is to study facts under our own observation, unaffected by prejudiced opinion, we shall dwell chiefly upon simple, unadorned, historical facts.

## THE PREACHERS.

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I shall first trace the history of the preachers of this Church, not only because this is the natural order, as there were preachers here before there was a Church building or organization, but also because of the prior importance of the Gospel Ministry, and its necessity to the existence and growth of the Church of Christ.

It is quite certain that Uniontown was occupied by Presbyterian Ministers as a place for preaching the Gospel, a century ago.\* This is inferred because there were Presbyterian Churches in this County, with the regular ministrations of the Word, as early as 1774. We have authority for the statement, that in 1776 Uniontown was included in the bounds of the Dunlap's Creek Church. When ministers were so near us they would not neglect this point. But we have no recorded nor verbal information in regard to the formative period of our history, until near the beginning of the present century.

The first statement to be found anywhere is in the minutes of the Redstone Presbytery. The following extract gives the first reference in these minutes to this church :

"At the meeting of the Presbytery, at Georges Creek, October 11th, 1799, application for supplies was made by the vacant congregation of Uniontown. Rev. James Powers was appointed for one Sabbath and Rev. Samuel Porter for another," both eminent ministers.

During the following twelve years application was made at irregular intervals for supplies, which were appointed.

About 1812, Dr. James Dunlap, a man of considerable ability, Ex-President of Jefferson College, came here and remained about two years. He lived in a small log house, on the lot immediately to the East of the Court House. He was principal of an Academy, which was conducted in the Madison College building. The only person now living who was a pupil of Dr. Dunlap at that time, is Mr. Jacob B. Miller, a citizen of this town. During his residence

\* Also, it was not said out as a town till 1792.

here Dr. Dunlap preached occasionally in the old Court House. In 1816, he went to reside 'with his son, Rev. Wm. Dunlap, in Abingdon, near Philadelphia, where he remained until his death, which occurred November 22d, 1818, in the 75th year of his age. Up to 1817 the preaching was very irregular.

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### REV. WILLIAM T. WYLIE.

This minister, a native of Washington county, came here in 1817, from the Churches of Rehoboth and Round Hill, and began preaching to this Church, to its great satisfaction. He is properly regarded as the first pastor. He came upon the special invitation of John Lyon, an eminent lawyer, John Kennedy, afterwards Judge, and John Miller, a citizen of influence. Mr. Wylie labored here as stated supply two years, and was then formally called by the congregation.

From the records of the meeting of the Presbytery held at Long Run, April 21st, 1819, I make this extract: "A call was presented from the congregation of Uniontown, for the ministerial labors of the Rev. William Wylie, in which they promise him the sum of \$1,000 in regular quarterly payments, during the continuance of his pastoral relation with them. This call was put into his hands and he declared his acceptance, and the Rev. Messrs. Francis Herron, Robert Johnson, James Guthrie and William Johnson, were appointed to meet in Uniontown, on the first Tuesday of May, 1819, at two o'clock, P. M., to install the Rev. William Wylie, in the said congregation." The unusually large salary is worthy of note. It is believed to have been one of the largest paid to a minister of the Gospel anywhere in the United States at that time, and it is explained by the fact that then many men of wealth resided here, who identified themselves with this congregation. The explicit instruction of the Presbytery was carried out, for at the meeting at Mt. Pleasant: "The committee appointed to install Rev. William Wylie in the congregation of Uniontown, reported they had done their duty."

Mr. Wylie continued his ministerial labors in this church until October 1823, with varied experience. At Long Run, where the call had been presented, in 1822, "Mr. Wylie presented a request from the trustees of the Uniontown congregation, stating

that in consequence of the peculiar embarrassments of the times, and the removal and contemplated removal of a number of their most efficient subscribers, the congregation were unable to engage to Mr. Wylie more than \$300 a year for one half of his ministerial services, and that they were reluctantly constrained to desire the Presbytery to release them from their former engagements to Mr. Wylie; and the Rev. William Wylie agreeing with the request, it was granted." From this time until his resignation, he also preached occasionally at Wheeling. Mr. Wylie resigned his charge here in October 1823, and was dismissed to the Presbytery of Washington.

Mr. Wylie's pastoral services here seem to have been quite efficient. The growth of the church was steady until near the close of his pastorate. His physical appearance was imposing. He was a tall and slender man, over six feet high. He was pleasant in conversation. He entered the pulpit with great solemnity, and was regarded in his day as a very popular and powerful preacher. He was searching and faithful in his style, bold and pointed in the denunciation of sin. He spoke without notes. He preached in the old Court House.

In 1827 a call was again made out for his pastoral services, a very unusual thing in the history of any congregation, and the only case of the kind in the history of this, but Mr. Wylie declined.

In 1820-21 he erected the house now occupied by Dr. Daniel Sturgeon, at the northeast corner of Main street and Mill alley. The following information in regard to the subsequent history of Mr. Wylie is furnished by James Veech, Esq.

"From Uniontown Mr. Wylie went to Wheeling, thence in 1832, to Newark, Ohio, in 1854, to Port Gibson, Miss., where he married his second wife. He returned to Wheeling in 1855 and died there May 9th, 1858, nearly 82 years of age. His first wife was a daughter of Rev. David Smith, his predecessor at Rehoboth and Round Hill. She was a sister of Rev. Joseph Smith, author of "Old Redstone," and was the child born under the circumstances related on page 57 of that book." She was a good woman, and deserves to be remembered as the mother of the Sabbath School of this church. The only person now living who united with the church under Mr. Wylie, is Mrs. Sarah Dawson, of Brownsville, then Mrs. Sarah Bryson, *nee* Miss Sarah Huston.



## REV. JOHN HOLMES AGNEW.

For a period of five years after the departure of Mr. Wylie, this church was supplied by the Presbytery. It was during this interval that Dr. A. G. Fairchild seems to have preached here very frequently.

In 1827 Mr. Agnew was called to take charge of this church, and was installed January 26th, 1828, by the Presbytery, which met here for that purpose. His salary was \$400 per annum. Mr. Agnew was the son of a prominent physician in Harrisburg, a graduate of Dickinson College, and a licentiate of the Presbytery of Carlisle. He was a small man, with a weak voice; a fine scholar and writer, and read his discourses. He was a good pastor, according to the testimony of those now living who remember him, and as the sessional records indicate. Towards the close of his labors here, he hardly came up to the standard of orthodoxy of that day; especially because he was thought to make salvation depend too largely on the human will. At the time of the Disruption, in 1838, Mr. Agnew united with the New School branch of the church.

Mr. Agnew resigned here in 1831 chiefly on account of ill health, and at once accepted the Chair of Languages in Washington College, and was dismissed to the Presbytery of Washington. Subsequently he was a Professor for a short time in Michigan University; conducted a Ladies' Seminary at Pittsfield, Mass.; became editor of the *Eclectic Magazine*, in New York; also taught in a Female Seminary near Cincinnati, and died several years since at his home on the Hudson river. During his residence in Uniontown he married Miss Taylor, of Brooklyn. She was an estimable lady, earnestly desiring to aid her husband in his work.

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 REV. JOEL STONEROAD.

In 1831 began the longest pastorate of this history, that of Rev. Joel Stoneroad. Another peculiarity of his pastorate is that it followed immediately upon that of Mr. Agnew, without the intermission of a single Sabbath. Mr. Stoneroad was ordained and installed here December 14th, 1831, by the Presbytery, on a salary of \$500, in regard to which sum he says, "Although it now appears small, it is to be remembered all other things were in proportion."

Mr. Stoneroad was born January 2d, 1806, in Mifflin county; graduated at Jefferson College in 1827, and at Princeton Seminary in 1830. He labored as a Domestic Missionary for some months at Morgantown, and without his own solicitation or expectation, was invited to preach as a candidate here. Unwilling to violate his engagements with the Board, the proposition was made and accepted to preach here every alternate Sabbath. After being substantially on trial for six months, a unanimous call was made out for his entire time here.

Mr. Stoneroad's labors within these bounds were signally blessed, and his pastorate of ten and a half years was marked by an average admission, on examination, of twelve persons a year. He resigned this charge April 14th, 1842, because of the impression that he could be more useful elsewhere. He went from here to the Cross Roads church, in Washington county, and after a sojourn of eight years there was called to the churches of Laurel Hill and Tyrone. In 1861 this charge was divided, and Mr. Stoneroad took the church of Laurel Hill alone, where he still labors with a zeal and energy beyond his strength. While in Uniontown he was regarded as an orthodox preacher, and was a diligent pastor, and he deserves, as we believe he has, the esteem of this church "For his work's sake." Revs. Wylie, Agnew and Stoneroad all went from here to Washington Presbytery.

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#### REV. ANDREW FERRIER, D.D.

In 1842, Dr. Ferrier, the only Doctor of Divinity who has ever labored in this church, came here as supply by the appointment of Presbytery. He was a minister of the United Secession Church, Scotland, a member of the Presbytery of Glasgow, but came here more directly from the Presbytery of New York. On the 29th of November, 1842, Dr. Ferrier was installed as pastor here, on a salary of \$500.

He was a man of decided ability, and preached fine, old orthodox sermons. But his Scotch brogue made it difficult for many of the people to understand him. He read his sermons from phonographic notes, as the writer is reading this discourse. Dr. Ferrier resigned his charge here August 6th, 1844, and crossed to the Scotch Church in Canada, and of his subsequent history we have no information.

## REV. GRIFFITH OWEN.

In 1845, on the 26th of June, Mr. Owen was installed here, on a salary of \$500. He was a zealous, whole-souled, off-hand Welshman; a good pastor and a very good preacher, whenever he applied himself. He was noted for his itinerancy, both in preaching and visiting from house to house.

He resigned here November 11th, 1847, being called to the Third Presbyterian church of Baltimore; thence removing to Philadelphia, where, after laboring a few years, he died.

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## REV. MOSES ALLEN WILLIAMS.

In 1849, November 20th, Mr. Williams was installed pastor of this church, on a salary of \$500. He labored here as stated supply from February until this date.

Mr. Williams was the son of a Ruling Elder in the Mingo congregation, and was born September 20th, 1811. He was partly educated for the ministry by the donation of a sum of money for this purpose, by the great grandmother of one of the present members of this church. He is the brother of Dr. Aaron Williams, a well known minister of our church, now living near the city of Pittsburgh. He resigned his charge here 1852.

Mr. Williams was a godly man and an excellent pastor, but only a moderate preacher. He wrote all his sermons out at length and read closely, claiming it was impossible for him to speak without notes, or even commit his discourses. The following information is condensed from a letter received a month ago from Mr. Williams, who is now preaching at Jacksonville, Oregon.

"After leaving Uniontown, I went to South America and lived three years in Valparaiso, Chili. I left Valparaiso in the fall of 1856, arriving in San Francisco after a delightful voyage of 42 days.

In December, I crossed Washington Territory by a trail through dense forests, until I arrived at Cowlitz Landing, at the head of navigation on the Cowlitz River.

In the spring of 1857, I was engaged by the Secretaries of the Board to explore for the cause of Home Missions. I preached in Sacramento a while, organized a Presbyterian church in Napa City, and made my way North through California to Red Bluffs and



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Shasta; thence by mule back over high ranges of mountains, almost buried sometimes in the deep, melting snows, and brought up at Treka, in Shasta Valley, and explored and preached all over Scott's and Shasta Valleys.

I organized a Presbyterian church in Jacksonville, returned in the fall over the mountain ranges, through deep snows, to San Francisco, revisited Sacramento and Napa City, and near the latter place married one of the best and handsomest women the Lord ever made.

In the fall of 1858, I returned to Rogers<sup>uc</sup> River Valley, where I have been laboring ever since.

I scarcely ever see the face of a Presbyterian minister. This valley is surrounded with high, grand mountains, and possesses the finest climate in the world. I am sixty-five years of age, and can ride all day almost as well as ever. Uniontown was technically my first and last pastoral charge."

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#### REV. JAMES H. CALLEN.

In 1853, April 27, Mr. Callen was installed as pastor, on a salary of \$500. He was an Irishman, with a pleasant manner in conversation. His discourses were brief, finished in a bright style, and were always read with a fair delivery. As a pastor he was ordinary.

Mr. Callen was a man of medium height, with a good appearance in the pulpit. He gave fair satisfaction during his pastorate, and resigned April 10th, 1855, because he received a call to a church in the east, which region seemed to be more congenial to himself and family. A note received from Mr. Callen, now an Evangelist in Brooklyn, having received the title of D. D., since leaving here, says: "I cannot recall any facts now which would be worthy of note."

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#### REV. WILLIAM FURGUSON HAMILTON.

In 1855, began the second longest pastorate of our history. From October of that year, until May 13th, 1856, Mr. Hamilton served the church, holding its call. On the latter date he was installed pastor.

Mr. Hamilton was born in Washington county, graduated at

Washington College, in 1844, at the age of twenty, studied Theology at the Western Theological Seminary, was licensed by the Presbytery of Ohio in 1849, and ordained and installed in 1850, pastor of Center church, near Canonsburg, where he labored a little over two years.

Mr. Hamilton was a man of far more than average talents and ability. He was a fine writer, with a keen, pointed style. He usually wrote and read his discourses. He had a hesitancy in his delivery somewhat unpleasant to the ear, and which slightly diminished the effect of his sermons. He was regarded as a better preacher than pastor. Mr. Hamilton resigned his work here, May 31st, 1866, after a pastorate of ten years. In 1868, he took charge of the churches of Salem and Livermore, in the Blairsville Presbytery, and labored there with acceptance for seven years. He then resigned, resided in Blairsville a short time, and thence removed to Washington, where he now resides, acting as stated supply to the Mt. Pleasant church. He is also Professor of Intellectual Philosophy and Ethics, in the College.

From the time of Mr. Agnew until that of Mr. Hamilton, the minister's salary was \$500 per annum. Mr. Hamilton was called upon a salary of \$600, which was subsequently raised to \$800, owing to the increased price of living during the war.

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### REV. WALTER W. RALSTON.

In 1867, April 28, Mr. Ralston was installed pastor of this church, on a salary of \$1,200, in quarterly payments in advance. The congregation also paid his house rent during his residence here.

Mr. Ralston is a native of Ohio, a graduate of Jefferson College and Princeton Theological Seminary, and was called here from his first charge at Churchville, Maryland. He was a good preacher, with an excellent, melodious voice, and fine appearance and manner in the pulpit. He usually read his discourses. He was a fair pastor. He resigned his charge here, October 1st, 1873, on account of a call to the church of Xenia, Ohio, which gave him a larger support than he was receiving here, and which he believed would furnish him a little relief in ministerial labor. He left Xenia in 1875, for a short time acted as financial agent for Washington and Jefferson College, and, in 1876, accepted a call to the church of Bridgewater, where he now labors.

## REMARKS.

This closes the succession to the present pastorate. There have been ten ministers, as many within one as there have been ruling elders, exclusive of the present session. Five of these men were here less than three years each, and the average length of the pastorate has been about six years.

Many of these ministers were men of ability, all of them of undoubted piety, all continued laboring after leaving here, and some of them attained considerable eminence in the service of Christ. No pastor of this Church completed his labors here, no one died here, and no one continued to reside here after his resignation. Of those who have labored here, the first three, and Mr. Owen, are certainly dead. Of Dr. Ferrier we have no knowledge. The others are still living, and are all engaged in preaching the Gospel.

While laboring here, all these men endeavored to serve their Master faithfully, and with remembrance of their service, and respect for their ability and piety, this congregation should remember them as it becomes the people of God to honor those appointed to minister in the stead of Christ.

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PRESENT PASTORATE.

The present pastor, Rev. Samuel S. Gilson, born October 28th, 1843, in Westmoreland county, graduated at Washington and Jefferson College in 1866, at the Allegheny Theological Seminary in 1869, and took a fourth year's course at Union Theological Seminary, New York. He preached two summers at Garrisons, on the Hudson. He was called to Bowling Green, Kentucky, April 1st, 1871, and after laboring there precisely three years, was called here, and installed pastor May 1st, 1874. Rev. J. P. Fulton presided and preached the sermon, Rev. J. M. Barnett delivered the charge to the pastor, and by special invitation, Dr. George Hill, of Blairsville, the charge to the people.

## THE ELDERS.

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There have been few Elders in this church, but, with two or three exceptions, they were able and excellent men, devoted to the solemn duties of their office. That they were efficient and useful, especially in giving advice and administering discipline, is the testimony of every former pastor whom we have consulted, and of the records of the church. In discipline, their patience and wisdom were wonderful.

At the first meeting of the session of which there is any record, the only business attended to was a case of discipline, the charge being improper conduct and the use of profane language towards a citizen of this town, still living. There is no record of any other meeting of the session during the year 1826. In 1829 a serious case of discipline came up, when a member of the church was tried for inhumanity to a negro. This case was promptly and prayerfully prosecuted, and the long and full record assures us of the wisdom and piety of the first session of this church.

From this time on, for a quarter of a century, a case or more of discipline is under consideration at almost every meeting of the session. Some of these are exceedingly difficult to manage, and two or three are as complicated and mysterious as ever come before the civil courts. The charges are for all kinds of offenses: for profanity, drunkenness, improper conduct, unbecoming language, slander, imposing a wrong ticket on a voter, neglecting the ordinances of religion, and for other sins. In those early days the Elders frequently brought about reconciliations and adjusted differences, which, in modern times, are more apt to find their way into the civil courts. A remarkable thing is that in almost every instance the accused was found either wholly or partially guilty. Very many members of this church became subject at some time or other to discipline.

It is quite certain that at least some of the offences committed in our earlier history, by the professed followers of Christ, are not

committed now, and it is hoped that the present session is as watchful as ever for the purity of the church. Still, in those days there were many godly men and women, who walked spiritually minded, in an orderly way, and brought no reproach upon the cause of Christ.

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## RESOLUTIONS.

The session of this church has always been prompt, when occasion required, to express its judgment on doctrinal and moral subjects. In 1834 the following resolution, appropriate to an agitation then in progress, was adopted :

“Unanimously *Resolved*, That this session believes that genuine revivals of religion are not the results of human devices, but of the plain, practical and zealous preaching of gospel truth, of which truth we believe our standards contain an admirable summary.

*Resolved*, That common honesty, to say nothing of christian sincerity, requires that those who do not believe the Confession of Faith in the plain, obvious and common sense construction of its doctrines, should at once candidly declare their opinions and withdraw from the communion of the Presbyterian church.”

The session, by its declarations and discipline, has uniformly lifted up its voice against intemperance and its causes. In 1833, this resolution was adopted, “That this session is fully persuaded that the use of ardent spirits as a drink, is a great evil and crying sin, and we are convinced that every pursuit which tends directly to perpetuate the evil or throw obstacles in the way of its suppression is immoral, and we believe it to be the duty of the Church at large to avoid all participation in the guilt of its continuance.” Forty-three years afterwards, in 1876, the session expressed the meaning of this resolution in more explicit terms, and “Affirm their conviction of the censurable complicity in the guilt of the traffic in intoxicating liquors on the part of those who knowingly rent their property for such purpose or endorse licenses that legalize it, and we affectionately admonish the members of this church to commit no offense of this kind.”

In 1868, the session unanimously adopted a long and able paper on the subject of worldly amusements, admonishing the people against dancing, card playing and theater going.

Up to 1830, only those were admitted to the communion table who had tokens, but in that year the custom was unanimously



abolished. In the same year it was resolved, "That those persons who move within our bounds from other churches and fail to obtain their letters of dismission within six months, should be refused the privileges of the church." The pastor was frequently requested by the session to preach upon particular subjects, especially Sabbath Observance and Family Worship. During the pastorate of Mr. Agnew the congregation was districted for quarterly visits, "The whole care of the country members to be left to the pastor." It is not stated whether he chose this portion of the field because it was most pleasant, or because it needed especial oversight. Until 1837, the session is said to meet in the "Meeting House," about which time there is a gradual transition to the use of the word "Church." The meetings of the session, however, have been usually held in private houses and almost always at the home of Mr. Espy, during his residence in town.

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### PERSONAL SKETCHES.

In the old session book of this church, the first record made in 1825, is signed by Joseph Kibler, Thomas Lewis and S. Y. Campbell. These men were the first elders of this church. Before this date, when the communion was administered here, assistance was rendered by Elders from adjoining churches—for instance, Benjamin Laughead, of the Tent, and Judge Finley, of Laurel Hill.

Joseph Kibler is spoken of as a godly and active man. He was diligent in tract distribution and Sabbath School Work, and was the first agent of the first Bible Society of this county. He was exceedingly regular in his duties as an elder, and according to the record was only absent from two or three meetings of the session until his departure to Ohio, October 8th, 1832, where, in the church at Hillsboro, he was a Ruling Elder until the time of his death.

Thomas Lewis was regular in his attendance upon the services of religion in public and private, and also upon the meetings of the session, and was the stated clerk from the beginning of the records until March 27th, 1832. In 1839, he removed within the bounds of the Tent church, still retaining his membership here until 1841, until he was dismissed to the Tent congregation, within whose bounds he died, December 21st, 1849, aged sixty-one years. S. Y. Campbell appears to have acted as Elder about two years; until 1827.

In 1829, Sept. 28th, John Kennedy Duncan and Dr. Hugh Campbell were ordained to the sacred office. Mr. Duncan was born and raised in Carlisle, admitted to this church upon certificate, and at once elected Elder, and served faithfully for one year, and was dismissed in 1830 to the Tent Church. Thence he removed to Springhill; thence to Iowa City, and thence to Dubuque, where he died in 1869.

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### DR. HUGH CAMPBELL.

October the 9th, 1825, is a date long to<sup>y</sup> be remembered by this congregation. It was then that the two young men, Dr. Hugh Campbell and Nathaniel Ewing, Esq., came for the first time to the Lord's Table. Together they followed Christ with reverence and godly fear for almost half a century. These men were properly regarded as the pillars of the church in their day, and it is hardly possible now to unduly exalt their influence as christian citizens. They were also exceedingly useful in the higher courts of the church to which they were so frequently delegates. Indeed, it came to be said in the Presbytery, in regard to the Commissioners to the General Assembly, "It was Dr. Campbell one year and Judge Ewing the next."

Dr. Campbell was stated clerk of the session from 1851 to 1864. He was a member of a large family of Scotch descent, and all Presbyterians. His father was a member of this church, and died at the advanced age of ninety-five. Dr. Campbell was born in Uniontown, May 1st, 1795. He early manifested an intense desire for an education, but limited means and scarcity of good teachers were difficulties to be overcome. He spent barely one year at Jefferson College, about 1812. In 1813 he began studying medicine in the "shop" (as then termed) of Dr. Daniel Marchand, with whom he formed a partnership after attending a course of lectures in the University of Pennsylvania, at Philadelphia. In 1817 he opened an office for himself, and succeeded so well that he was able to take the second course of medical lectures, and graduated in 1818. In September, 1823, he married Miss Susan Baird, of Washington, who died in 1824. He married the second time in 1828, Miss Rachel Lyon, of Carlisle, who survives him.

Dr. Campbell was ordained an Elder in this church Sept. 28, 1829. In 1865 he was appointed Warden of the Western Penitentiary. The following tribute was prepared by his life-long

friend, Nathaniel Ewing, and offered and adopted in the session : "For more than thirty-five years Dr. Campbell has exercised continuously the office of Ruling Elder in this church with uniform acceptance and eminent ability and faithfulness. During this long period his exemplary walk, the abundance of his benefactions, exertions and prayers, and his diligent and scrupulous discharge of official duty, contributed largely to the maintenance, growth and establishment of the church. By the eminence of his gifts, also, he was enabled to perform effective service for the general interests of the Master's cause by sitting, on frequent occasions as a member in each of the superior Judicatories."

Dr. Campbell was a Commissioner to several General Assemblies. He was chosen principal delegate from the Redstone presbytery in the years 1833, 1834, 1835, 1836, and again in 1847, 1854, 1858, and was an alternate nine times, and probably attended occasionally under this appointment. He was a member of the famous General Assembly which met in Pittsburgh, in 1838, at the time of the disruption. A man of far more than ordinary ability, he made his influence felt in that body. During a discussion, he arose and made a remark or two which attracted attention. Some Doctor of Divinity combed him a little, and wanted to know who is this, "This young David ?" +

The doctor arose and said, "I am a very humble Elder from a very humble church, and a very humble Presbytery, but I thank God I have the same rights on this floor as the most learned Doctor of Divinity, or the greatest Lawyer here." He then proceeded to score his unfortunate antagonist in a speech of wonderful keenness, which electrified the Assembly. By the appointment of the General Assembly, he represented the Presbyterian Church of this country in the Scotch Assembly at Edinburg in 1869, passing that year traveling in Great Britain and Ireland.

Doctor Campbell was an excellent and impressive speaker, debater and orator. In the judgment of one well qualified to give testimony on this point, "He was one of the smoothest and most pleasant speakers in his best days, I have ever heard. The words fell from his lips like oil." His addresses on the subject of temperance were very eloquent. Doctor Campbell was a man of great will power, and it was not safe to come in his way where right and morality were involved.

In 1868, he again took up his residence in Uniontown,

\* - ? 1838 ? not the year of the disruption



although he never again resumed his duties as Elder here. He died in this place, February 27, 1876, continuing to the close of his life to take a deep interest in the prosperity of the church, and in the public worship of God. He was rarely absent from the sanctuary or the prayer meeting, and was a man of remarkable felicity in prayer. He was a close student of the Bible all his life, and a few days before his death, he incidentally told his pastor that he had recently completed reading the Bible through for the sixth time. His faith was strong to the end, and he died triumphant in Christ. Among his last words were, "I feel it is by the Grace of God, I am what I am." Almost the last words he wrote are worthy of record, not only because of their intrinsic excellence, but because they manifest the character of the man. "I have always disapproved of the display and extravagance of modern funerals as being useless for the dead, and in many instances excessively burdensome to the living, and tempting such as cannot afford it to follow the example of those who can. It looks to me like aping those who occupy high places in the world. As a matter of worldly policy, it may be well for Kings and others, but it is very unbecoming for the humble christian. Possibly my example may have a good influence on others. Let it be tried."

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#### HUGH ESPEY.

On Christman day 1831, Mr. Hugh Espey was elected Elder in this church, and received by the session as one of its members. He was stated clerk from March, 1832 until 1851.

Mr. Espey was born September, 1792, within the bounds of Tyrone church, where he made a profession of religion at an early age. About 1812, he removed to Rising Sun, Ind., and at the organization of the church there in 1816, was ordained a Ruling Elder. On account of poor health he returned to Pennsylvania in 1822, and died at his home here, trusting in Jesus, Christmas day 1852. He was a most excellent man, and is remembered with great affection by many persons still living. For twenty years he served the Master here faithfully as a christian and an office bearer in the church of God, and as stated clerk of the session.

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#### HON. NATHANIEL EWING.

In 1833 February 3d, Nathaniel Ewing, Esq., was ordained to the office of Elder in this church by the pastor, Rev. Joel Stoneroad. February, 8th 1833, he first acted as a member of the

session and continued to exercise the functions of the sacred office until removed by death, February, 8th 1874, in the 80th year of his age, and precisely the 41st of his service as Elder.

Judge Ewing was the most eminent, useful and influential citizen of this county in his day, and he also exercised his activity, influence and talents in the cause of Christ. He was the second of a large family of ten children, all of whom survived him except one, who died in childhood. They were all born in this county, but only two of them now reside within its bounds—Mrs. William Wilson and Mr. James Ewing.

*Washington* Mr. Ewing graduated, with the highest honors of his class, at Jefferson College, under the presidency of Dr. Matthew Brown, with whom he was a great favorite. After leaving college, he spent a year teaching in Newark, Delaware. He studied law in Washington, Pa., and was admitted to the bar in 1816. In 1817 he began practice permanently in Uniontown, where his commanding talents and superior legal attainments soon secured him an extensive and lucrative practice, and before many years he became the acknowledged leader of the bar in this place. In several instances he succeeded in obtaining from the Supreme Court of this State a reversal of their previous decisions. In 1822 he married Jane Kennedy, the second daughter of the late Judge Kennedy, a most estimable lady, who died in 1825.

She was the mother of John Kennedy Ewing, one of the present Elders of this church. In 1830 he married Ann Lyon, daughter of the late Rev. David Denny, of Chambersburg. In 1838, Mr. Ewing was appointed by Governor Ritner President Judge of the 14th Judicial District, to fill the vacancy occasioned by the resignation of Judge Baird. He served the constitutional term of ten years. Judge Ewing left the Bench with increased confidence on the part of the people in his integrity and legal qualifications, and without a stain on his judicial ermine. He never again returned to the practice of the law, except in occasional cases in the interest of old friends, but such was the confidence of the lawyers here in his superior judgment that many of them drew largely from his fountain of legal knowledge. As a Judge he had, perhaps, no superior in the State.

As a citizen, Mr. Ewing was ever ready to promote the interests of the community. An evidence of this is the early history of

the Fayette County Railroad. At a time when none could be induced to join him, he gave his talents, personal and pecuniary influence to carry it through. It is quite certain that, without his energy and influence, this road would not have been built at that time.

When a young man, Mr. Ewing cordially embraced the doctrines and order of the Presbyterian church. He was baptized in June, and communed in October, 1825. In a few years he was elected and ordained elder, and the period of his service in this office was longer than that of any other man who has been an elder here. He received an unusual compliment in the meetings of the session at his house, when, by reason of sickness, he was confined to his home and the remainder of the session felt the great importance of his counsel.

He was frequently a member of the General Assembly, being elected principal delegate from the Presbytery of Redstone, in 1836, 1837, 1839 and 1850, and alternate six times. In the higher courts of the church, his legal attainments enabled him to expound ecclesiastical law satisfactorily, and he acquired great influence over the Assembly. Perhaps the most important service of this kind ever rendered was a report which he made on the decision of Judge Rodgers, of the Nisi prius court at Philadelphia, against the Presbyterian church. This report is recorded in full in the large minute book of the Presbytery, covering six pages.

Judge Ewing acquired large wealth, and gave liberally to the Lord, without letting his right hand know what the left did. As an illustration of his quiet way of contributing to the Lord's cause, in 1866 he gave \$1,000 to the Board of Education, and his contribution was not known even by the members of his own family until some years afterward. He chiefly gave his benefactions while he lived, and was personally attentive to the wants of the poor of this community who were brought to his notice. To the very close of his life there was no apparent weakening of his powerful intellect. Up to within ten days of his death his opinion on a principle of civil or ecclesiastical law might have been relied upon. In the last hour of his life, he seemed to realize that God was the strength of his heart and his eternal portion. On a Sabbath morning he quietly breathed his last on earth and began his eternal Sabbath in Heaven.

## WILLIAM REDICK AND CHARLES BROWN.

These men were ordained Elders February, 3d 1833, by the Rev. Joel Stoneroad. Mr. Redick served as Elder until 1856, when he removed to the State of Illinois, where he now lives, the oldest surviving member of this session. He was born in Venango county, in 1799. He was a good man, and served here with acceptance to the people.

Mr. Brown ceased to act as Elder by his own desire, and the will of the congregation and session. He left here in 1848 and now resides in Western Virginia.

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 DAVID VEECH.

In 1845, on the 13th of January, Mr. Veech was elected Elder here. He was of Scotch Irish descent, born in this county June, 6th 1781. He removed to Greene county in 1812, and was ordained Elder in the New Providence Church. In 1832 he settled within the bounds of the Dunlap's Creek Church, and served as Elder there. In 1839 he came to Uniontown. He served faithfully and acceptably here from 1845 until 1861, when, because of old age, he was no longer able to attend the meetings of the session. He held the office, however, until his death on the 14th of February, 1866. Part of a long resolution adopted by the session, at that time, states, "we hereby testify our sense of his Christian character and fidelity as a Ruling Elder in the Church of God."

Mr. Veech was a good man, and the memory of his influence and works is still fragrant among us. He was the father of James Veech, Esq., who was long a resident of this community.

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 SIMON B. MERCER AND BENJAMIN CAMPBELL.

On the 15th of April, 1866, Mr. Mercer was installed, and Mr. Campbell installed and ordained, Elders in this church. Mr. Mercer was formerly an Elder in the church of Bridgewater. He served here about one year, and then removed to Saltsburg, where he now resides and acts as Elder.

Mr. Campbell acted as stated clerk from June, 1866, until June, 1873. He ceased to act from 1873. Mr. Campbell was the son of Dr. Hugh Campbell, and still resides among us.



## PRESENT SESSION.

The Elders constituting the present session of the church were all installed, and the first three named, ordained by the Rev. Wm. F. Hamilton, during his pastorate. Jasper Markle Thompson and John Kennedy Ewing were ordained and installed March 4th, 1860. These two united with the church by examination. Mr. Thompson was born in Kentucky, August 30th, 1822, and came to this place from Westmoreland county, of this State, in 1848. He was elected to the Legislature of Pennsylvania, in 1873.

Mr. Ewing was born in Uniontown, December 15th, 1823, and has resided here all his life. He was a commissioner to the General Assembly which met in Pittsburgh in 1864.

Mr. Alexander Wilkinson Boyd, born April 1st, 1831, united by certificate of dismission from the United Presbyterian Church, and was ordained to the office of Elder, here, April 15th, 1866. He was a delegate to the General Assembly which met in St. Louis, in 1874.

Mr. William McCleary, born October 10th, 1813, united with the Presbyterian church by certificate from the Methodist Episcopal church, and was ordained Elder at the old Frame Church, in this county, by Rev. Hugh Rosborough, May 1st, 1864. He was elected and received into the session, here, October 10th, 1868.

These men are making their history, and it cannot now be written. But let us pray that the mantles of the most faithful and eminent of their predecessors in the sacred office, may fall upon the present session. Monthly meetings of the session are held, and meetings frequently in the interval, and the attendance is regular and prompt. Upon several occasions the Elders have continued in session three hours at a time. During the present pastorate, over forty meetings of the Elders have been held.

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 DEACONS.

Until recently the property of the church was held by a Board of Trustees. In December, 1867, the following persons were elected, installed and ordained as Deacons: William H. Baily William H. Miller, Richard Miller and Daniel F. Cooper.

For many years Mr. Baily has served as Treasurer, and has kept the finances of the church in a most excellent condition.

## THE CHURCH.

That this church has informally existed for a century is highly probable, for reasons already assigned. The following is the first notice made of this church in the records of the Presbytery: "At the meeting at Georges Creek, October 11th, 1799, application was made for supplies by the vacant congregation of Uniontown, and the Rev. James Powers was appointed for one Sabbath, and Rev. Samuel Porter for another."

In the old session book of this church, the first record is made in 1825, and states, over the signatures of the first three Elders, "In making out the report of the Uniontown congregation, we have given it according to the most correct information we could collect, as the congregation was never organized until the 24th of February last." One item of the report referred to is, "Total in communion before the organization of the congregation, unknown."

Dr. Fairchild preached here frequently about 1825, and held the first election of Elders, and organized the church.

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## MEMBERSHIP.

The growth of the church, from the earliest time of which we have any statistics, has varied, and yet in the main been steadily onward.

In 1825 the membership was fifty-three persons, of whom only one is now living, Mrs. Sarah Dawson, of Brownsville. Of these members, forty-two were women. There were about one-fourth as many men as women; there are now about one-third.

Beginning with the year 1826, the roll of members runs as follows: 60, 61, 69, 77, 81, 86. Beginning with 1832, the first year of Mr. Stonerod's pastorate, during the ten years of his labors here, the membership is as follows: 103, 133, 170, 186, 215, 217, 240, 201, 206, 209, 157.

In regard to this period, it should be observed that the large increase was reached by the reception of many who

lived at Mt. Washington and Petersburg and Sandy Creek, and indeed but few were received from the congregation here. The largest addition the church has ever received in one year, was at the beginning of Mr. Stoneroad's labors, when there were forty-eight added. The annual additions, during the history of the church, vary from this number down to one, which was the report for the year immediately preceding Mr. Agnew's ministry. The rapid decrease in the membership of this church, towards the close of Mr. Stoneroad's pastorate, was owing chiefly to the organization of the churches at Mt. Washington and Petersburg, and also somewhat to the severe discipline of the session. About this period some cases of discipline were up at almost every meeting, the offenders being chiefly in the mountain regions. Discipline seems to have been eventually the death-blow of the Petersburg church, for it soon became extinct.

Beginning with the year 1843, the roll of the church runs as follows: 157, 150, 141, 149, 154, 155, 151, 135, 120, 121, 131, 127, 127, which brings the report to the close of Mr. Callen's pastorate.

In 1856, Mr. Hamilton took charge of the church, and, beginning with this year, the report runs as follows during the ten years of his labors here: 121, 107, 108, 124, 114, 109, 112, 113, 118, 117, 130. The largest addition to the church, during this pastorate, was in the last year, when there were twenty-nine received.

Beginning with 1867, the report is: 134, 137, 138, 149, 157, 156, 154, 148. It will be noticed that during two periods of four years each, in the history of the church, the decrease was regular.

The membership reported in 1874 was 148, in 1875 it was 181, and this year 195. During the first two years of the present pastorate, there were seventy persons added to the communion of the church, a larger increase than in any previous period of the same length of time.

The six oldest members of this church, whose names are now upon the roll, are the following, given in the order in which they united with the church:

Mrs. ELIZABETH LEWIS, received by baptism and confession, June 26, 1825.

Mrs. RACHEL CAMPBELL, widow of Dr Hugh Campbell, united by certificate, October 21st, 1830.

Mrs. ANN L. EWING, widow of Hon. Nathaniel Ewing, united by certificate, November 13th, 1830.

Mrs. ELIZA WILLSON, united by certificate, October 6, 1833.

Mrs. CATHARINE DICUS, united by examination, Oct. 6, 1833.

Miss AGNES DUTTON, united by examination, August 12, 1836.

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## CONTRIBUTIONS.

Of the benevolent work of the church in the earliest times, we have no statistics. The first record of a contribution is that in 1829, three dollars were given for the Commissioners' fund. In 1838, \$325 were contributed to the general work of the church; in 1842, \$160; in 1843, \$66; and in 1845, \$440, and in 1849, \$102. These are the only statistics recorded in the Session Book up to 1850. For the last quarter of a century, the statistics are quite full, being given annually. The figures just cited, furnish a very good idea how the benevolence of the church varies with the most astonishing and unaccountable irregularity, until near the present time.

The five years in our history that are marked by the highest contributions to the general work of the church are the following : 1866, \$1,132, of which was the special contribution of \$1,000 by Judge Ewing ; 1867, \$1,291. These two years were during the pastorate of Mr. Hamilton. In the year 1872, of Mr. Ralston's pastorate, \$1,066 were contributed. In 1875, \$1,203, and in 1876, \$1,129, were given to the Boards of the Church.

During the period covered by the statistics that are quite full, this church has contributed as follows, to the various causes which have been presented: Home Missions, \$3,240 ; Foreign Missions, \$2,942 ; Church Erection, \$1,380; Relief Fund, \$660; Publication, \$549; Freedmen, \$247; Sustentation, \$187; Miscellaneous, \$3,951 ; Congregation, \$41,000, or more than two-thirds of the whole. In all, over \$50,000 have been given according to the statistics, and much has been contributed of which there is no record.

The old method of collecting offerings to the Boards, was by passing papers through the congregation at the close of the sermon on the Sabbath day. In 1874, the plan of collecting by envelopes, distributed the previous Sabbath, was introduced, and it is hoped this method, which has thus far worked well, may be instrumental



in developing regular and large liberality in this church. Let our prayers and our alms go up together for a memorial before God.

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## PRAYER MEETINGS.

The regular weekly prayer meeting, held on Wednesday evening, has been in existence from a very early period. Its experience has been the usual one, sometimes flourishing and sometimes languishing.

During their life time Judge Ewing and Dr. Campbell were always present, unless providentially prevented, and their prayers and remarks were exceedingly edifying. The prayer meeting has always been well attended by the women of the church, and there have been occasions when there was not a man present.

Indeed this church is largely indebted to the godly women of the congregation for their unflagging interest in the welfare of their church, and for their encouragement and support in every way. They have ever been prompt to do the Master's will.

For many years a Sewing Society has existed within these bounds, and its alms in money and clothing have given joy to many a Missionary's heart and home. For a considerable period a box has been sent annually to the frontier for the comfort and encouragement of some Home Missionary.

In February, 1875, a Missionary Society on a more extended scale, including the foreign work, was organized and in the course of the year attained a membership of one hundred, and gave a contribution of \$100 to the Foreign Missionary cause.

The following were the officers for the first year.

*President*—Mrs. Eleazer Robinson.

*Vice Presidents*—Mrs. S. S. Gilson, Mrs. Dr. Fuller, Mrs. Ewing Brownfield, Mrs. M. M. Browning, Mrs. William Carothers, Mrs. C. M. Livingston.

*Secretaries*—Miss Mary B. Campbell, Mrs. Susan Allison.

*Managers*—Mrs. Daniel Kaine, Mrs. J. K. Beeson, Misses Lizzie Reynolds, Sadie Cope, Lizzie Moreland, Annie Williams, Maggie Francis, Lida Harah, Laura Beeson, Lou Hatfield, Sallie Gaddis and Sarah McDowell.

*Treasurer*—Mrs. W. H. Baily.

Mrs. Rebecca Porter has especial charge of the Home Missionary work.

For fifty years at least a monthly concert of prayer for Missions has been kept up with more or less regularity. The attendance and interest has also varied.

For many years it has been the habit of the session to hold prayer meetings occasionally in private houses for the especial benefit of the aged and infirm.

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## THE SABBATH SCHOOL.

The germ of the Sabbath School of this church, the first Sabbath School of Uniontown, was a class taught by the wife of the Rev. Wm. Wylie, in her own home. The only living member of that class is Miss Mary Duncan.

A school was formally organized about 1820. Dr. Hugh Campbell, who was then present, is the chief authority in regard to the earliest history of the Sabbath School. I take the following statements from a written document prepared by himself:

One of the teachers at the time of the organization was Miss Elizabeth Hadden, "Betsy" Hadden, as she was called, who gave her time incessantly to the interest of the school, sometimes conducting it for long periods entirely alone, never giving up the school in its darkest days.

Two others of the early teachers deserve especial notice—Mr. John Lyon and Mr. John St. Clair. Mr. Lyon was a lawyer of unusual ability, an orthodox Presbyterian, and no ordinary theologian. He was fond of children, and apt to teach. He died a member of the State Senate of Pennsylvania. (no.)

Mr. St. Clair was the Prothonotary of the county. Few men excelled him in imparting all his knowledge.

Rev. Wm. Wylie superintended the school until his removal to Wheeling. Col. Ewing Brownfield still has in his possession a reward-of-merit card signed, in their own hand writing, by Wm. Wylie, superintendent, and Andrew Stewart, secretary.

After Miss Hadden's death, the school was superintended successively by Nathaniel Ewing, Joseph Kibler, Ethelbert P. Oliphant, Dr. Hugh Campbell, W. H. Bailly and A. W. Boyd.

Mr. Oliphant was elected superintendent in January, 1847, and J. K. Ewing, Esq., assistant.

In 1848, Dr. Campbell was elected superintendent, and held

the office until 1865, the longest period of service ever given by one man. Up to 1848 the average annual attendance of scholars was about 80. During the period of Dr. Campbell's superintendency the contributions to the cause of missions were about \$121. The school has always been supported by the church, and the contributions of the children have gone to the general work.

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### NAMES OF TEACHERS.

We give all the names we have been able to obtain of teachers, as far as possible, in the order in which they entered the school :

Samuel Duncan, Jane Duncan, Amanda Baily, Eliza Douglas, Mrs. Elizabeth Vankirk ; W. K. Bell, who afterwards entered the ministry ; Ellen Ewing, Elizabeth Ewing, John McCleary, one of the earliest and best teachers ; J. A. Fetzer, Samuel Jones, Hughes Oliphant, James Gibson, J. B. Howell, who was one of the most attractive and instructive teachers the school has ever had. He taught a class of young ladies, who were unusually regular in their attendance. James McKean, R. T. Galloway, J. K. Ewing, Joshua Owen, F. H. Rice, William Redick, Eliza Kennedy, Mary Duncan, Melvina Campbell, Elizabeth Campbell, Sarah Campbell, Anna Foster, Isabella P. Jack, Mary Douglas, Miss Griffith, Ella Wylie, Miss Hill, Sarah Patton, Mary Willson, Virginia Willson, Martha Skiles, Miss Haft, Sarah Allen, Ann E. Black, Rebecca Espey, for several years the successful teacher of the infant class, recently gone to her reward. Catharine Wylie, Lucretia Bowie, N. J. Harah, Jane Marshall, Annie Markel, Annie Rankin, Lucretia Rankin, Lizzie Fuller, Sallie Oliphant, Lizzie Veech, Harriet Kerr, Emma Robinson, Mary Veech, Haddie Skiles, Emma Huston, James Johnston, Mary Wylie, Benjamin Campbell, Vic. Cary, Sarah L. Campbell, Kate McCleary, Rose Hoblitzel, Ella Hoblitzel, Lucy McConnel, David Shafer, Fannie Smith, Dr. John Cary, formerly a Minister of the Cumberland Presbyterian church. He died in 1876, and the church lost an active and useful member. Dr. J. L. Trader, Sophronia Chapin, Jennie Gallaher, Mrs. Sarah Greenland, Lizzie Moreland, Mrs. Dr. Young, Lou. Hatfield, Jennie Patterson and William McDowell.

Many of the present teachers of the school have been engaged

in their work many years. The officers and teachers at this time, are A. W. Boyd, Superintendent ; Wm. H. Baily, Assistant ; Wm. McCleary, Secretary and Treasurer. *Teachers* : Mr. and Mrs. W. H. Baily, Mary Ewing, Nathaniel Ewing, Lida Ewing, Mrs. J. M. Skiles, Minnie Robinson, Jennie Williams, W. S. Dunaway, Lizzie Robinson, teacher of the infant class, and Mrs. S. S. Gilson.

There have been more than one hundred officers and teachers in the school from the beginning until now. At this time the school is in an encouraging condition. The children are examined every Sabbath morning upon the sermon of the previous Sabbath morning, with very gratifying results. Fifteen scholars have recited accurately the shorter catechism, and received Bibles within the past two years. Pray for the school.

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## CHURCH EDIFICES.

Before the erection of a church building, the congregation worshipped in the old Court House, which stood on the site of the present one. About the year 1824, a church edifice was begun, which, after various difficulties, was finally completed and dedicated in January, 1827. It stood on the public ground near the south west corner of Morgantown and South streets, a little south of the site of the present Town Hall. It was a plain, neat, one-story brick, about 30x50 feet in size, without steeple or ornament, with the gable end fronting Morgantown street, and standing a little back from the street. There was but one room, which was substantially pewed in the ordinary manner, each slip having the high, old-fashioned back and rectangular end. The building cost about \$3,000.

Owing to objections which were subsequently raised to this occupancy of public ground, the lot upon which the present church stands, on the south side of Church street, just at the point of the angle made by its deflection northward, was purchased in the year 1836, and a second building, considerably larger and more pretentious than the first, was erected thereon. This building, of which Elder William Redick was the architect, contractor and builder, stood a few feet back from the street, though not as far as the present building. It was a two-story brick, with high windows answering for both stories, with vestibule, steeple and bell; open on the front, with large wooden columns, extending as high as the



square, and supporting the gable. The lecture room, on the first floor, was occupied in the fall of 1837, and the audience room above in the following spring. This building cost about \$5,500. This structure, though sufficiently large and intended to be imposing, failed to satisfy the taste of the congregation, and after an occupancy of only some nineteen years, in April, 1857, a fire, originating from a stove-pipe, somewhat damaged the interior. This was generally hailed as a pretext for erecting a new church, and the enterprise was at once set on foot, and generously and heartily carried out.

Thus the present edifice, in which we now worship, came to be constructed. It occupied nearly the identical spot covered by the previous building. It is 47x75 feet in size, of brick, two stories, semi-gothic in style, with a belfry surmounted with a spire. The walls and ceiling of the lecture room are neatly painted. The audience room is handsomely frescoed. The windows are of stained glass. The whole house is lighted with gas. It was dedicated to God April 10th, 1860. The entire cost, exclusive of the value of the lot, was about \$10,000, a sum much less than it would have cost at any time since, and the economy of its construction is largely because of the excellent financial management and close attention of the building committee, especially of J. K. Ewing, Chairman. The handsome and substantial iron fence, along the front of the lot, was erected about 1865. The material of each of the old buildings, as far as suitable, was used in the construction of the subsequent one, so that at least some of the brick of the first edifice form a part of the present church building.

The memorial fund raised by the congregation was set apart for the construction of a Parsonage. This work was undertaken in September 1875, and completed in September 1876, and stands as a monument to us of the Centennial year. The erection of the parsonage, at a very reasonable cost, is due chiefly to the building committee, which consisted of Messrs. Jasper M. Thompson, Wm. H. Baily and Daniel F. Cooper. It is a handsome, commodious and convenient two story brick house, located north of the town, a few feet outside the Borough line. It is situated on about half an acre of ground, on the west side of Gallatin Avenue, with a fine view of landscape and mountain scenery, and also a good view of the town. The cost of the house alone was \$4,200.

## CONCLUSION.

This church has never received aid, as far as known, outside of this immediate community, either in the construction of the church edifice or the support of the pastor. The church has been remarkably free from division or schism, and has acted with great harmony in any important undertaking.

Although the call for pastoral services has not always been unanimous, still the people acquiesced when a minister once began his work. The only indications we find in the church records of any difficulty are, in the year 1828, "The session gives thanks to God that after a season of discord and division, all is now peaceful and harmonious," and again in 1833, "The names of eight persons, who withdrew from the church and united with other denominations, were struck from the roll."

In all our history, only two men have entered the Gospel ministry from this congregation, William Campbell and Samuel Campbell, sons of Dr. Hugh Campbell.

With the exception of Mr. Wylie, the congregation has always paid every pastor the promised salary, and for many years past this important obligation has been promptly met, thus saving the pastor the great perplexity and embarrassment of a contrary course.

And now, this Thanksgiving Day, we have rehearsed as briefly and accurately as possible, what God hath wrought for us in these past years of our history. We have great occasion for gratitude, because of the grace and blessing manifested to us. But we are also humbled when we remember how, with all our opportunities and influence, we have done so little for the Lord of the vineyard. May we be instructed and admonished by this history, so that we shall resolve to go forward with new determination to "work while it is day, remembering that the night cometh when no man can work."

\* Rev. Daniel L. Carroll, D.D., who was  
a while President of Hamilton College  
Virginia, was from Uniontown - and I think  
a member of the Church in Dr. Wylie's time.  
Rev. William Cox - once Pastor of Presby. Ch.  
at Apple Creek, Tennessee, & perhaps of Green  
Ohio, was of Uniontown.













